

To all Simple, Honest-intending, and In-

nocent people, without respect to Sects, Opinions, or distinguishing Names; who desire to walk with God in the pure Spirit of Life and true Understanding. I send Greeting in the harmless love of God.

B Rethren and Sisters, a spring is open in me of that life and nature which shall out-live all prejudices, contritions, persecutions, and enmity; even the charity of the Eternal and Incomprehensible power, which gusheth forth, streameth, yea, and freely floweth towards you all.

In this spirit I cannot be withholden from visiting you, for the yearning and melting of my tender bowels do reach forth unto you all; In and by which I am constrained to shed abroad these things, to the end that God may be glorified in many; and that some may know I yet live to love all.

I have a deep consideration of sundry things which I have seen come to pass, to the sorrow and grief of my heart, and bowing down of my soul before the Lord God, which cries to him that lives for ever and ever.

The cause of my plaint, for whom and for what it is, I shall be silent in, to man; because I know it is the Lord alone that works the salvation of *Israel*, and that returns the Captivity of *Jacob*, whose day hastens, it will come; yea, it is swiftly coming to pass, of which these following words are true and certain effects of its dawning.

God is that spirit, life, light, vertue, and power, appearing in and unto his poor creature man; which through charity in judgment, for the manifestation of mercy and remission, appeareth in the secret of mans soul, to the end, that in his mind he may be like his God; that in that likeness and heavenly similitude he may faithfully serve his God.

Now God in himself is incomprehensibly holy and immeasurably wise, who makes man both in intention and inclination, and many vertues like himself: But makes not man either in holiness or wisdom absolutely God himself, because he will have mans fear and reverence in his eye to the end of time and days.

He comes into mans heart to work a work, and through the work to shew to man, who and what he is that works it; how and what manner of spirit, the time when he began the subject upon what, and the end for what he operates it; that as man shall see and behold him in all these respects, as he walketh towards man, so man may walk in the spirit of his God towards all men; this being of his Image and Likeness, but what is not of this degenerates from his similitude.

Now this I hope you may all know, or may yet be given to know that God never came to any void of Charity in rash, but alwayes in righteous tender judgment, who hath approved his grace in the eyes of man by long-forbearance and at last forgiveness, who delights not in the death of a sinner, who while some were in their blood, when none pitied them, he said to them live, and while others were backsliden he healed their backslidings and loved them freely.

By this spirit I am taught, that if any Lamb be bitten, wounded, or torn by the Wolf in his own house, if I seek any thing it must be to heal him; if any Childs garments be spotted it must be to wash them; if any Babe be fallen asleep to wait in hope and breathing till he be awakened; if any is not of the fold to gather him in the same Charity by which I was gathered, and leave the Righteousness of Equity to him who shewed me mercy.

Al! what a rare thing it is to find a mans judgment composed of, and standing in the mercies of God: Though who shall inspire the heavenly glory, and not find the fulness of just judgment to be the immense overflowing fountain of mercy, yet he comes in 10000 of his Saints to judge the earth in them; that nothing but mercy in an understanding of his glory may dwell there, what wise man then shall go out of his own land into another Sea where the Lord is travelling in the deep thereof in judgment; that his streams may flow forth in Righteousness and his Ocean overwhelm in holiness, and that the knowledge of his glorious brightness may cover the earth, as the waters cover the Sea.

Let my soul therefore keep to the secrets of his judgments within me, that when I go forth it may be with the effect of his judgment, which is mercy, tenderness, love, and charity to all,
which

which I desire may not prove offensive to any; and let not my soul go forth in its own conceivings to take from God his prerogative of judgment in any, yet if at any time my foot should slide, and I do so let him that sees me not therefore slay me, but save me; for that is of mercy and not of severity and cruelty.

This spirit speaketh truth in all, and admiteth not any to speak otherwise then truth of and unto all; yet if any speak not truth of him in whom it lives and rules it forgives the wrong not seeking revenge on any; and he that is in it knows the experimental work of it both in life and practice, and this never dying but ever living spirit is the perfect Oneness and Unity; and there is no holy Unity or Oneness beside it, or beside what it is, not it self, but of it or in it. And no visible appearance of what man is in feature or gesture, or what mans corporal form bear about it or upon it, or what mans acts as things in natural view done or effected is it self, that is to say, is this very spirit, life, or unity: But many things may be of its dictates or motions, and therefore because the dictates are not the dictator, nor the motions the real mover, therefore the motions dictates or appearances cannot be the eternal Oneness or Unity; he therefore whose unity stands in an external appearance may miss of the true mark.

But he whose unity stands only in the eternal unity, or one spirit of life and holiness, whether in appearance or not appearance outward, keeps his solid peace and intallible fellowship with God, Christ, and all his Saints which never dies.

And understanding of the nature of this spirit hath taught me to bear with all persons, though according to the true knowledge are zealously affected with appearances; where the appearance is of good intention, and simply in it self no transgression, and also to suffer in a sense under the evils of many who in appearance are absolutely transgressours, for a seeds sake who hath wrestled and striven with all men in their sins and transgressions, and for their souls sake which are captivated and bound in darkness through their transgressions, that through bearing and suffering the abundance of love, charity, temperance, mercy, & forgiveness of our Lord Jesus Christ may appear in the fulness of the day which is hoped for and believed shall

be most gloriously revealed, he that sees most of it this day sees but in part, and he that sees least also sees a part; but he that sees most sees more then he that sees least, so he that sees most sees not as much as he that hath given to the least his little part, and for this cause let all flesh be abased before the Lord God for ever and let the wisest know his duty to wait, and also his end of waiting which is to know more of Gods wisdom and righteousness to fill him then yet he is so compleated in whilst I notwithstanding say that the least proportion is altogether sufficient for the profoundest knowing person, yea passing his comprehension either as it is in himself, or as it is in the lowest of the Lords babes and little Lambs. Ah let flesh therefore put no limit to God.

His Spirit which in it self is perfect unity, is also perfect and everlasting amity; and as I hold no other unity, so I esteem of no other amity, which neither unites nor gives liberty to any part of flesh or spirit but what is of its own nature of purity, separation is of the inward spirits in a mans self, even the true separation of the just from the vile, and him which fears the Lord, from him which fears him not, the right separation consists not of any thing which God simply created or instituted in man, that one man should be intentionally separated or divided from another, wherefore I say I have love to every man, person, to every mans soul, and to the seed of God in every mans soul, and hold not enmity with any thing except that in my own soul, and all souls which often seeks to sink it in the deep Sea of sin and transgression.

Man that boasts over man the Lord will humble, for all flesh is grass, and the best of men is as a Brier, and all men are lyers, and God only is true. This I have experienced as for as I have had knowledge of poor changeable man, and therefore in the spirit that made man I find and feel pity for him, and not passion and extream persecution pursuing him.

I have seen a great evil in the earth which the Lord hath shewed unto me, which is this; there are many people speaking of one spirit which deem themselves, even each people of themselves, to be wiser and holier then other people in respect of method and form, which is the ground of separations, divisions, and prejudices, and the like enormities, which produce the effects of cruelty and persecution.

By Paper, Expression, and real Action, which the Spirit of God
 I am sure allows not of in any man, but the day cometh that
 every mans just intending shall be most gloriously transformed
 into true knowledge, the which will produce the most heavenly
 fruits of holiness; and this will be seen when every man
 shall see himself a fool, and altogether imperfect in holiness be-
 fore the Lord: when no man shall say, I have been wise in all
 things, and thou a fool; I have been righteous and thou wick-
 ed, but I have been implacably wicked as well as you, and in
 my implacability have been unrighteous as well as you, when
 every mans soul shall be bowed down in mourning, when no
 hand shall be lifted up to wipe its lips, saying to another, I am
 holier then thee stand therefore aloof from me, this day will bring
 forth righteousness, and the glory of the Lord in the earth.

In this knowledge I am taught to stay my hand from giving
 way to warring with any; for I have seen a glimpse of the
 Lambs life, who in love through suffering overcomes all things;
 and therefore if for this love sake I am or must become an out-
 cast by all, a forsaken of all, a persecuted by all, and a killed,
 crucified, and slain of all; yet let the Lord bear me up to bear
 and suffer all, that hereby in the Kingdom of the Lambs tribu-
 lation I may lastly overcome in, by, and with the same
 love and bowels of mercy that overcame me: Notwithstand-
 ing I am willing that all men should be so prudent and wise, that
 wherein according to their method, forms, or persuasions of
 Law or Gospel they have killed or crucified any, that when that
 which they have slain is cast into the grave and rotten, that they
 dig not up the earth again to bring the dry bones or ashes of
 the creature to life again, that they may kill it and slay it afresh.
 For such actions preach implacableness and an unsatiated thirst
 for blood, whilst the Lord works not this way, yet I have ex-
 perimented the truth of this: yea, I finde it certain, that it is
 better to be in a little of the innocent life, whilst a man is ac-
 counted dead, then to be dead from the life whilst a man is ac-
 counted living, and all that live in the least measure of vertue
 walking with God truly know it.

One great cause of distances and contention is a mans own
 affection wedded to his own persuasion; but when the byas is
 taken out of his heart, and the Lord found the swayer of every
 at.

affection. The common distances will soon determine.

Man shall be spoken unto and conversed with as a vessel which God hath formed; and then if an enemy shall be seen to be risen in any vessel, love to the vessel, to the soul, to the seed in the vessel will wrestle in its heavenly nature to overcome the enemy; and this makes no separation through thee to common and unrighteous enmity, but engages a pure unity through the exercise of life in its own pure amity.

Remember this amity and unity shall out-live all cruelty and enmity; for the one in its being and nature is God, the other the Devil; the one brings peace, the other trouble, the one good will to all men, the other ill will to all men: I esteem of every labourer for the Lord and masters sake; I hold none such in contempt, but my self the most contemptible of all; yet the Lord in me more worthy of audience and obedience than the voice of any messenger to me; and therefore till I hear the voice of God in me, though I have heard the voice of a trumpet without me. I am to stand still and wait for a certain knowledge of the echoings through the valley of my soul, as sound answering sound of Gods mince in me. for the Lord alone must be exalted in *Israel* in a greater glory than he was among *Israel* in the Thunderings, Lightnings, and very dreadful Earthquakes, and we must all cease from man, and be all taught of God from the greatest to the least.

The teacher is not the signe nor the figure; nay, neither is it visible appearance, the ordinance, nor mans performance; but the teacher sent the signes and instituted the rest, which man cannot see but as he stands in the life of the teacher, where all the signes are understood, and the end of all figures and all other institution known, that nothing at last may stand but God in man, and man in his God; and he that hath the institutor hath all, yea, and much more then all institutions which are things in visible appearance, he walks in the Spirit and judgeth no man by religious appearance to external fence, but judgeth with the righteous judgement of the life of love which keepeth mercy for all: ah all must be taught of God.

Now if any spirit in man shall contest about me, my principal judgement or understanding, though it seem to be for me as well as in others against me; or if any man shall smite another

other in my name, or under pretence of that spirit which I own and witness, I must so far witness against it as to intreat all such to decline such persecution.

For I allow not of hard reflexions upon any in my own soul, and I can but exhort others as I my self am spirited of the Lord.

As that the Sons of men did but know the frame of my mind towards all mankind as the Lord knows it, then could I think it would not be with many of all peoples as in sundry respects it now is, yet the Lord knows, and I a so know my own infirmities and weakness which are enough to humble and abase my soul before him.

I am in an ilimitable fellowship with the seed of God in all men, but bound to no opinion, so the union which is of opinion I am not of, but the fellowship which is of the life which is just I am of, and if no man this day should see my fellowship with any man, yet seeing another mans apprehension of me is not my life it is enough; for me that I know my fellowship with the seed in all as God had fellowship with it in me long before I knew it. I stand this day sensibly reconciled to God in a measure of his love, which is not willing to grieve his tender spirit by presumption, and in this spirit do find a Reconciliation of my soul to all my fathers seed and household, whose family is not only of one bare denominatèd people, as among all there are many various sorts of denominations, but is this day most mysteriously made up of some of the most of all peoples which I would have none be offended at, because they see it nor, nor can tell how it should possibly be, for as much as God hath done it to whom all things are possible.

And seeing I am sensible of a Reconciliation to all, and hold my self irreconciled to nothing, besides to that which I must never be reconciled to in any of its appearances in my own heart if any man is not reconciled to me, I exhort that he may wait upon God to know the true reconciliation of God that his life may at last spring forth spreading its boughs in the righteous order.

And if any man professeth this spirit of reconciliation as one that hath living union with me in the spirit, let him shew the effects of it, by patient bearing, & never revenging by peaceable walking, and not by implacable acting, by suffering, reviling,

And

And not to revile again by being persecuted, and not persecute again by being intamized, and not infamize again by forgiving all and not seeking recompence of any, for this life will preich when all tongues shall be silent and dumb, it shall overcome when nothing else shall be able to prevail.

I have seen a Cloud pass over the earth which was of eternal appointment and destination, that may man be yet abased, and that by his abasement God may be most gloriously glorified, wherefore I am glad for the Lords sake, and my poor soul sake, that I am expeld of the house of *Levi*, and driven our of the Tent of *Simcon*, least it should have hapned to me to have been of their secret Counsel, since I know instruments of cruelty was in their house, &c.

Now if any man will continue his ancient war after I have signified my life of peace and forgiveness, or will make a new war upon the account of these revivings of the springs of love and life for peace, he will act dishonourably in striking that which he knoweth before-hand will not strike him again, and will shew a Cowardly nature by a cruel action, altogether unchristian like, and unman like.

Finally, Though I am dead, and daily dying to formality to all men, yet not to Chaity from any man, while I know there is a God that can save to the utmost, whom I desire so love and fear.

JOHN PERROT

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T H E E N D.

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